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THE
DASARATHA-JĀTAKA,

BEING THE BUDDHIST STORY OF

KING RĀMA.

THE ORIGINAL PĀLI TEXT

WITH

A TRANSLATION

AND

NOTES

BY

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P R E F A C E.

Already in 1860 I was preparing the following Jātaka for the press, but finding that I could give only a very imperfect text, as I had but one MS. to publish it from, I laid it aside, being dissatisfied with my task.

Since that time, however, a translation of it has been published by Alwis in his „Attanagalu-Vansa“, Colombo 1866, and from its contents, or rather from what it does not contain, Prof. Weber has last year, in his treatise on the Rāmāyaṇa („Über das Rāmāyaṇa“, Berlin 1870, aus den Abhandlungen der königl. Akademie der Wissenschaften), drawn such important inferences as to the redaction of the Rāmāyaṇa that some scholars who take a lively interest in Indian literature, and among them Prof. Weber himself, have deemed it necessary that the Pāli original of the Dasaratha-Jātaka should itself be laid before the public. This I have now been able to do through the kindness of Mr. Robert C. Childers who procured me a paper transcript of the Jātaka from Ceylon, and I venture to think that my text is now as correct as the present state of MSS. and Pāli scholarship will allow; but for future researches, a few difficulties are still left, such as laddhassāsesu, pāletum etc., riddles which can scarcely be solved until more texts are published, so as to give us further materials for comparison.

There are several tales in the Jātaka-Book which treat of allaying sorrow. As a specimen of these, I have, in the Appendix, given a short one, viz. the Sujāta-Jātaka, the introduction of which is analogous to that of the Dasaratha-Jātaka; verses 5-7 thereof are also to be found in Dhp. p. 96, and occur again in the Jātaka's 365, 403, 441 and 446. From the Sutta-Nipāta I have also given, in the Appendix, the Salla-Sutta which has 5 verses in common with the Dasaratha-Jātaka, and I have further added the

Devadhamma-Jātaka which, as regards its subject, has some resemblance to the Dasaratha-Jātaka, and of which the text now given is better, I believe, than that which is to be found in Dhp. p. 302. The Mahājanaka-Jātaka is rather long, and too corrupt in our MS. to be printed from that alone, nor do I think its immediate publication absolutely necessary, as the Right Rev. Bishop P. Bigandet has already given a faithful abstract of it in his „Life, or Legend of Gaudama“, Rangoon 1866, p. 412.

With regard to the transliteration I have followed my former system except in two points: first, I have not considered it necessary to distinguish the letter *h* from *h* used only to mark the aspiration of another letter, as no confusion can take place, and so I have rejected *h* as ill-looking; secondly, I have adopted the horizontal line *-* to denote a long vowel, that I might have the advantage of reserving ' for the accentuation, and ^ for contractions. On this point I follow in the track of Baudry, Bollensen, Muir, Rosen, Subhūti, Trumpp and others. I retain *m*, and reject *m̄*, with the dot under the letter, because this makes it appear as if the character belonged to the linguals. I also retain *s*, because the dot under it suggests the connection of this letter with the linguals.

Vowels: a ā, i ī, u ū, r ī, lr.

Diphthongs: e ai, o au. Semi-consonants: m̄, h.

Gutturals: k kh, g gh, n̄.

Palatals: c ch, j jh, ñ, (ç).

Dentals: t th, d dh, n, (s), (l).

Linguals: t̄ t̄h, d̄ d̄h, n̄, (s̄), (l̄).

Labials: p ph, b bh, m.

Sibilants: ç, s, s̄, h.

Semivowels: y, r, l, l̄, v.

Dhammapadam. Ex tribus codicibus hauniensibus palice edidit, latine vertit, excerptis ex commentario palico notisque illustravit V. Fausbøll. Hauniæ 1855. 4 Danish dollars.

Five Jātakas, containing a Fairy Tale, a Comical Story, and Three Fables. In the Original Pāli Text, with a Translation and Notes, by V. Fausbøll. Copenhagen 1861. 1 dollar 3 marks Danish.

XI, 7. THE DASARATHA-JĀTAKA.

Etha Lakkhaṇa Sītā cā ti. Idam Satthā Jetavane viharanto ekaṁ matapītikam kuṭumbikam^a ārabbha kathesi. So hi pitari kālakate^b sokābhībhūto sabbakiccāni pahāya sokānuvattako ahosi. Satthā paccūsasamaye lokam olokento tassa sotāpattiphalūpanissayam disvā punadivase Sāvatthiyam^c piṇḍāya caritvā katabhāttakieco bhikkhū uyyojetvā ekaṁ pacchāsamaṇam gahetvā tassa geham gantvā vanditvā nisinnam madhuravaeñena ālapanto „socasi^d upāsakā?“ ti vatvā „āma, bhante, pitusoko marū bādhatī“ vutte „upāsaka, pōrāṇaka-paṇḍitā aṭṭha^e lokadhamme tatvato^f jānantā pitari kālakate^b appamattakam^g pi sokam na kariṁsū“ ti vatvā tena yācito atītam āhari:

Atīte^h Bārāṇasiyam Dasaratha-mahārājā nāma agatigamanam pahāya dhammena rajjam kāresi. Tassa so lasannam itthisahassānam jetṭhikāⁱ aggamahesi dve putte ekañ^j ca dhītaram vijayi. Jetṭhaputto Rāma-paṇḍito ahosi, dutiyo Lakkhaṇa-kumāro nāma, dhītā Sītā-devī^k nāma. Aparabhāge aggamahesi kālam akāsi. Rājā tassā^l kālakatāya^m ciramⁿ sokavasam gantva amacehi saññāpito^o tassā kattabbaparihāram katvā aññam^p

^a C^a kuṭumbikam. ^b C^a kālamkate. ^c C^a omits Sāvatthiyam.

^d C^a kim socasi. ^e C^a aṭṭhavidhe. ^f C^a tathato. ^g C appamattakam.

^h C omits atīte. ⁱ C jetṭhakā. ^j C^a ekaṁ.

^k C^a -devi. ^l C nassā. ^m C^a kālakatāya. ⁿ C cīram.

C^a cirataram. ^o C samñāpito. ^p C aññam.

aggamahesiṭṭhāne ṭhapesi. Sā rañño^q piyā ahosi, manāpā. Sāpi aparabhāge gabbham gaṇhitvā laddhagabbhapharihārā puttām vijāyi. Bharatakumāro^w ti 'ssa nāmām kariṁsu". Rājā puttasinghena „bhadde, varam^s te dammi, gaṇhāhīti" āha. Sā gaṇhitakam katvā ṭhapedvā kumārassa sattatṭhavassakāle rājānam upasāmīkamitvā „deva, tumhehi mayham puttassa varo dinno, idāni 'ssa nām dethā" ti āha. „Gaṇha^t, bhadde" ti. „Deva, puttassa me rajjam dethā" ti". Rājā accharam paharitvā „nas-savasali, mayham dve puttā aggikkhandhā viya jalanti", te mārāpetvā tava puttassa rajjam yācasīti" tajjesi. Sā bhitā sirigabbham pavisitvā aññesu^z divasesu rājānam punappuna^y rajjam eva yāci. Rājā tassā taṁ varam adatvā va cintesi: „mātugāmo nāma akataññū^z mittadubhi^z, ayam me kūṭapan-ṇam^o vā kūṭalañcam vā katvā, putte ghātāpeyyā" ti so putte pakkosāpetvā tam attham ārocetvā „tātā^a, tumhākam idha va-santānam antarāyo pi bhaveyya, tumhe sāmantarajjam^b vā araññam^c vā gantvā mama dhūmakāle āgantvā kulasantakam rajjam gaṇheyyāthā" ti vatvā puna nemittake^d pakkosāpetvā attano āyuparicchedam pucchitvā „aññāni^e dvādasa vassāni pa-vattissantīti^f" sutvā „tātā^g, ito dvādasavassaccayena āgantvā chattam ussāpeyyāthā" ti āha. Te „sādhū" ti vatvā pitaram vanditvā rodantā pāsādā otarīmsu. Sītā-devī^h „ahamⁱ pi^j bhātikehi saddhim gamissāmīti" pitaram vanditvā rodanti^k

^q C ramño. ^w C haratha-. ^r C^a akaṁsu ^s C^a varan. ^t C^a gaṇhāhi. ^u C^a adds vatvā. ^v C^a jalantā. ^x C amñesu. ^y C^a punappunam. ^z C akataññū. ^o both MSS. mittadubhi. ^o C^a kūṭapakkham. ^o C ghātāpeyyāsī, C^a ghāteyyā. ^a both MSS tātā. ^b C^a gāmantaram. ^c C aramñam. ^d C^a nimittake brāhmaṇe. ^e C amñam. ^f both MSS. pavattissatīti. ^g C^a tātā. ^h C^a -devi. ⁱ C^a aham. ^j C^a omits pi. ^k both MSS. rodanti.

nikkhami^l. Te^m tayo piⁿ mahajanaparivārā^o nikkhamitvā mahājanam nivattetvā anupubbena Himavantam pavisitvā sampanno-dake sulabhaphalāphale padese assamam māpetvā phalāphalena yāpentā^p vasiṁsu. Lakkhaṇa-paṇḍito pana Sītā ca Rāma-paṇḍitam yācītvā „tumhe amhākam pituṭṭhāne ṭhitā, tasmā assame yeva hotha, mayam phalāphalam āharitvā tumhe possessāmā“ ti paṭiññām^q gaṇhiṁsu. Tato paṭṭhāya Rāma-paṇḍito tatth' eva hoti. Itare^r phalāphale^s āharitvā tam patijag-giṁsu. Evam tesam phalāphalena yāpetvā vasantānam Dasaratha-mahārājā puttasonena navame saṁvacchare kālam akāsi. Tassa sarīrakiccam kāretvā devī^t „attano puttassa Bharata-kumārassa chattam ussāpethā“ ti āha. Amaccā pana „chattasāmikā araññe^u vasantī^v“ na adāṁsu^w. Bharata-kumāro „mama bhātaram Rāma-paṇḍitam araññā^x ānetvā chattam ussāpessā-mīti^y“ pañca rājakakudhabhaṇḍāni gahetvā caturaṅginiyā senāya tassa vasanaṭṭhānam patvā avidūre khandhāvāram nivāretvā^z katipayehi amaccehi saddhim Lakkhaṇa-paṇḍitassa ca Sītāya ca araññām^z gatakāle assamapadam pavisitvā assamapada-dvāre suṭṭhūṭhāpitañcanarūpikam^{aa} viya Rāma-paṇḍitam nirāsakam sukhanisinnam upasāmīkamitvā vanditvā ekamantam ṭhito rañño^o pavattim ārocetvā saddhim amaccehi pādesu patitvā rodi^a. Rāma-paṇḍito n'eva soci na rodi^b, indriyavikā-ramattam pi 'ssa nāhosi. Bharatassa pana roditvā nisinnakāle sāyañhasamaye itare dve phalāphalam ādāya āgamiṁsu^c. Rāma-paṇḍito cintesi: „ime daharā, mayham viya pariganhanapaññā^d

^l C^a nikkhantā. ^m C^a omits te. ⁿ C^a adds janā. ^o C^a mahā-parivārā. ^p C^a yāpento. ^q C paṭiññām. ^r C^a adds dve. ^s C^a phalāphalam. ^t C^a devi. ^u C aramñe. ^v C^a nādāṁsu. ^x C aramñā, C^a araññato. ^y C^a katvā tattha nivāsetvā. ^z C aramñām, ^{aa} C^a ṭhāpitañcanarūpikam. ^o C ramño. ^a C^a rodati. ^b C^a paridevi. ^c C^a ālapiṁsu. ^d C -paññā.

etesam n'atthi, sahasā 'pitā te^e mato' ti vutte sokam dhare-tum^f asakkontānam hadayam pi tesam phāleyya, upāyena te udakam otāretvā etam pavattim sāvessāmīti^g“. Atha nesam purato ekam udakaṭīhānam dassetvā „tumhe^h aticirena āgata, idam vo daṇḍakammam hotu, imam udakam otaritvā tiṭṭhathāⁱ“ ti upadḍhagātham tāva āha:

1^a „Etha Lakkhaṇa Sītā ca,
ubho otarathōdakan“ ti.

Tass' attho: „etha Lakkhaṇa Sītā ca“, āgaccantu, „ubho pi otha-ratha imam^j udakan“ ti. Te ekavacanena^k otaritvā aṭṭhamsu. Atha nesam tam^l pavattim ārocento sesam upadḍhagātham āha:

1^b „Evāyam Bharato āha:
'rājā Dasaratho mato'“ ti.

Te pitu matasāsanam sutvā va visaññā^m ahesum. Puna pi nesam kathesi, punaⁿ visaññā^m ahesun ti. Evam yāvatatiyam visaññitam^o patte te amaccā ukkhipitvā udakā nīharitvā lad-dhassāsesu(?). Sabbe^p aññamaññā^q roditvā paridevitvā nisidhīmsu. Tadā Bharata-kumāro cintesi: „mayham bhātā Lakkhaṇa-kumāro^r bhagini^s ca Sītā-devī^t pitu matasāsanam sutvā va sokam sandhāretum na sakkonti“, Rāma-paṇḍito pana na socati^u na paridevati, kin nu kho c'assa^x asocanakāraṇam, puechissāmi nan“ ti so tam puechanto dutiyam gātham āha:

^e C^a vo. ^f C^a sandhāretum. ^g C^a arocessāmīti. ^h C^a adds va. ⁱ C tiṭṭhatā. ^j C^a omits imam. ^k C^a ekavacaneneva. ^l C^a pitu. ^m C^a visaññi, C visamñā. ⁿ C^a adds pi te. ^o C^a omits this word C visamñitam. ^p C^a te sabbe. ^q C arīñā-mamñām. ^r C^a adds ca. ^s C^a bhagini. ^t C^a -devi. ^u C^a asakkonti. ^v C^a neva soci. ^x C^a kho tassa.

2. „Kena Rāma ppabhāvena^y
socitabbam̄ na socasi,
pitaram̄ kalakataṁ^z sutvā
na tam̄ pasahate^ω dukhan^θ“ ti.

Tattha p abh avenā^a ti ānubhāvena; na tam̄ pasahate^b ti evarūpam̄ dukham̄ kena kāraṇena tam̄ na p̄ileti, kim̄ te aso-
canakāraṇam̄, kathehi tāva nan^c ti. Ath' assa Rāma-paṇḍito
attano asocanakāraṇam̄ kathento^d:

3. „Yam̄ na sakkā pāletum^e
posenālapitaṁ^f bahum̄,
sa kissa^g viññū^h medhāvīⁱ
attānam̄ upatāpaye.

4. Daharā ca hi vuddhā^j ca
ye bālā ye ca paṇḍitā
addhā^k c'eva daliddā^l ca,
sabbe maccuparāyanā.

5. Phalānam iva pakkānam̄
niccam̄ papatanā^m bhayaṁ,
evaṁ jātānam̄ⁿ maccānam̄
niccam̄ maraṇato bhayaṁ.

^y C^a sabhāvena. ^z C^a kālaṁkataṁ. ^ω C^a sahassate. ^θ both
MSS. dukkhan. ^a C^a sabhāvenā. ^b C^a sahassate dukkhan.
^c C^a no. ^d C^a adds āha. ^e C^a nipāletum̄. ^f C^a sattānam̄
lapataṁ. ^g C^a takissa. ^h C viññū. ⁱ both MSS. medhāvi.
^j C uddhā. ^k C addho. ^l C^a daliddā. ^m C papatato, C^a pa-
tanato. ⁿ C^a jātāna.

6. Sāyam eke na dissanti
 pāto diṭṭhā bahujjanā,
 pāto eke na dissanti
 sāyaṁ diṭṭhā bahujjanā.

7. Paridevayamāno ce
 kañcid attham udabbahe
 sammūlho^o himsam^w attānam,
 kayira^p c'enaṁ^q vicakkhano.

8. Kiso vivāṇo bhavati
 himsam attānam attano,
 na tena petā pālenti,
 niratthā paridevanā^r.

9. Yathā saraṇam adittam
 vārinā parinibbaye^s,
 evam pi dhīro sutavā
 medhāvi^t pañdito naro
 khippam uppatitam sokam,
 vāto tūlam^u va, dhaṁsaye.

10. Eko va macco^v acceti
 eko va jāyate kule,
 saññogaparamā tv-eva^x
 sambhogā^y sabbapāṇinam.

^o C^a sammūlho. ^w C^a hisam. ^p C^a kayirā. ^q C venam.

^r C paridevatā. ^s C^a vārinā va nibbāpaye. ^f both MSS. medhāvi. ^u C tulam. ^v C^a macco eko va. ^x C samñogaparamattheva, C^a samyogaparamātvevam. ^y C^a sambhogā.

11. Tasmā hi dhīrassa bahussutassa,
sampassato lokam imam̄ parañ ca,
aññaya^z dhammam̄, hadayañ manañ ca
sokā mahantāpi na tāpayanti.

12. So 'ham^o dassañ^o ca bhokkhañ^a ca,
bharissāmi^b ca nātake,
sesam̄ sampālayissāmi^c,
kiccam evam^d vijānato^e ti

imāhi^e gāthāhi aniccatañ pakāsesi. Tattha pāletun^f ti^g rak-
khitum, lapitan^h tiⁱ lapantānam^j, idam vuttam̄ hoti: „tāta
Bharata, ya m^o sattānam jīvitam bahum pi vippalapantānam^o
purisānam ekenāpi^k ‘mā upacchijjīti^l na sakkā rakkhitum so^m
dāni mādiso aṭṭha lokadhamme tatvatoⁿ jānanto viññū^o me-
d hāvī^p pāñdito maranapariyosānajīvitesu^q sattesu matesu kissa
attānam upatāpaye, kiñkārañā anupakārena^r sokadukkhena
attānam santāpeyyā^s ti; daharā ca ti gāthāya^t „maccu nām^u
esa, tāta Bharata, n'eva suvaññarūpakaśadisānam daharānam^t
khattiyakumārakādīnam, na vuddhippattānam mahāyodhānam,
na bālānam^u puthujjanasattānam^v, na buddhādīnam^w pāñditanam,
na^x cakkavattiādīnam^y issarānam, na nirasanavasanānam^z da-

^z C aññaya. ^o C aham. ^o C^a yasañ. ^a C^a bhogañ. ^b C
bhariyā, C^a bhariyāpi. ^c C^a saññālayissāmi. ^d C^a etam̄.
^e C^a adds dasahi. ^f C pāletum, C^a nipāletun. ^g C ni. ^h C
lapitan, C^a lapatam̄. ⁱ C ni. ^j C lapannānam̄. ^o C sam̄. ^o C^a
vilapantānam̄. ^k C^a ekenapi. ^l C^a na pacchijitu. ^m C^a poso.
ⁿ C tatvāto, C^a tathato. ^o C viññū. ^p both MSS. medhāvi.
^q C maranapariyosānejīvitesu. ^r both MSS. anupakārena. ^s C
gāthā. ^t C^a omits daharānam̄. ^u C^a omits na bālānam̄. ^v C^a
puthusattānam̄. ^w C adds na. ^x C^a omits na. ^y C^a cakka-
vattiādīnam̄. ^z C nirasanavasanānam̄.

liddanām^a lajjati^b, sabbe p' ime sattā maccuparāyanā, maraṇamukhe sambhaggā^c bhavanti yevā^d ti dassanatthām vuttam^e; papatanā ti^b patanato^c, idam vuttam hoti: „yathā^d, tāta Bharata, pakkānam phalānam pakkakālato paṭṭhāya ‘idāni vanṭa chijjivta^e patissanti, idāni patissantī^f patanato bhayaṁ^f niccaṁ dhuvaṁ ekaṁsikam eva bhavati^g, evam āsaṁkaniya-bhāvato^h evamjatānam maccānam pi ekaṁsikām yeva maraṇato bhayaṁⁱ, na h' atthi^j so khaṇo vālāyo vā^k yattha tesam maraṇam na āsaṁkitabbam^l bhaveyyā^m ti; sāyan ti vikāle iminā rattibhāge^m diṭṭhānam divasabhāgeⁿ divasabhāge ca diṭṭhānam^o rattibhāge adassanām dīpeti; kañcid^p atthan ti ‘pitā me putto me’ ti ādīhi pāri devayamāno^q ce^r poso sammū^l ho attānam himsanto kilamanto appamattakam pi atthām^s āhareyya^t; kayira^u c'enam^v vicakkhanō ti^x atha paṇḍito puriso^y paridevam kareyya, yasmā pana^z paridevanto matam vā ānetum aññam vā tassa vadḍhim kātum na sakkoti tasmā niratthakattā paridevitassa paṇḍitā na paridevanti^z; attānam attano ti attano attabhāvam sokaparidevadukkhena himsanto; na tenā ti tena paridevena paralokam gatā sattā na pālenti na yāpenti^a; niratthā ti tasmā tesam matasattānam ayaṁ paridevanā niratthakā; saraṇan ti nivāsageham,

^a both MSS. daliddānam. ^b C lajjati. ^c C^a saṁbhaggavi-bhaggā, C saṁbhaggā. ^b C^a omits papatanā ti. ^c C^a adds ti. ^d C^a adds hi. ^e C pijjitvā, C^a jijjitvā. ^f C^a tesam. ^g both MSS. bhavanti. ^h C^a asaṁganiyato. ⁱ C bhaye. ^j C^a natthi. ^k C adds yā. ^l C^a āsaṁkitabbam. ^m C^a adds ca. ⁿ C omits divasabhāge, C^a adds ca adiṭṭhānam. ^o C diṭṭhā. ^p C^a kiñcid. ^q C^a paridevamāno. ^r C^a va. ^s C^a adds na. ^t C^a adds na kareyya. ^u C^a kayirā. ^v C cetam. ^x C omits ti. ^y C^a adds evam. ^z C na. ^a C amñam. ^b C^a paridevantī. ^a C^a omits na yāpenti.

idam vuttam hoti: yathā paññito puriso attano vasanagare āditte^b pajjitvā^c (?) ghaṭasahassena vārinā^d nam^e nibbāpayat' eva, evam dhiro uppatitam^f sokam khippam^g nibbāpaye, tulam viya ca vāto yathā ṣṭhātum^h naⁱ sakkoti evam dhamsaye vid-dhamsayeyyā^j ti attho; eko va maccō^k ti „ettha, tāta Bhārata, ime sattā kammassakā nāma, tathā hi paralokam gacchanto satto eko va acceti^l atikamati, khattiyādikule jayamāno pi eko va gantvā jāyati; tattha tattha pana^m ñātimittasamyo-gavasenaⁿ ‘ayam me pitā ayam mātā ayam mitto’ ti sāmyo-gaparamā tv-eva sambhogā sabbapāñinam, paramatthena pana tīsu^o bhavesu kammassakā^p v'ete sattā^q ti^q; tasmā ti^r yasmā tesam^s sattānam ñātimittasamyo-gam^t ñāti-mittaparibhogam^u ṣṭhāpetvā ito param aññam^v n'atthi tasmā sampassato^x imañ^y ca parañ^z ca^z lokam nānābhāvavīnābhāvam eva sammā passato^o, aññāya^a dhamman ti aṭṭhavidhalo-kadhammam jānitvā, hadayam manañ cāpi^b idam ubha-yam pi^c cittass' eva namam, idam vuttam hoti:

„Lābho alābho ayaso yaso^d ca
nindā^e pasamīsā^f ca sukhañ ca dukkham^g
ete anicca manujesu dhammā,
mā soca kiñ sociasi Pottapādā^h ti

^b C āditto. ^c C^a mabantam pi vosānam anāpajjitvā. ^d C^a vāripiñinā. ^e C^a omits nam. ^f both MSS. uppatitam. ^g C^a khippam eva. ^h C^a sanṭhātum. ⁱ C omits na. ^j C^a vid-dhamseyyā. ^k C^a adds acceti. ^l C accayeti. ^m C^a puna. ⁿ C^a -samyogena. ^o C^a adds pi. ^p C^a kammassa. ^q C^a adds attho. ^r C^a omits tasmā ti. ^s C^a etesam. ^t C -sam-vegam. ^u C^a ñātimittaparibhogamittam. ^v C aññam. ^x C^a adds pi. ^y C^a imam. ^z C^a parañ, C para. ^z C omits ca. ^o C passanto. ^a C aññaya. ^b C^a ca. ^c C^a omits pi. ^d C^a yaso ayaso. ^e C^a nindam. ^f C^a pasamīsañ. ^g C^a sukham dukkhañca.

imesam aṭṭhannam lokadhammānam yena tena^h cittena nāyanti tassaⁱ ca(-?) aniccatām nātvā ṛhitassa dhīrassa pitiputta-maraṇādivatthukāpi^j mahantā^k sokā hadayañ na tāpayantīti, etam vā^l aṭṭhavidham lokadhammām nātvā ṛhitassa hadaya-vatthuñ ca manāñ ca mahantāpi sokā na tāpayantī^m, evam ettha attho daṭṭhabbo; so hañ dassañ ca bhokkhañ cāñti gāthāya^o „tāta Bharata, andhabālasattānam^p viya mama ro-danām^q paridevanañ nāma nānucchavikām^r, aham^t pana pitu accayena tassa ṛhāne ṛhatvā kapaṇādīnam^t dānam ṛhanantara-rahānam ṛhanantaram yasarahānam yasam dassāmī^u, pitara^v me paribhuttanayena issariyam bhuñjissāmi, nātakē^x poses-sāmi, avasesañ ca attano parijanādikām janām pālayissāmī^y, dhammikasamaṇabrahmaṇānam dhammikarakkhāvaraṇaguttīm^z karissāmītī^z; evam hi vijānato paṇḍitapurisassa anurūpa-kiccan^z ti attho. Parīsa imam^g Rāma-paṇḍitassā aniccatā-pakāsanām dhammadesanām^b sutvā nissoka ahosi^c. Tato Bharata-kumāro^d Rāma-paṇḍitam vanditvā „Bārāṇasi-rajjam^e paṭicchathā^f ti aha. „Tāta, Lakkhaṇañ ca Sītā-deviñ ca gahetvā gantvā rajjam anusāsathā^g“ ti. „Tumhe pana^g devā^h“ ti. „Tāta, mama pitā ‘dvādasavassaccayenāgantvā^h rajjam kareyyāsītiⁱ

^h C^a kenaci. ⁱ C^a tañ. ^j C^a pitu puttassa maraṇādivatthukā.

^k C^a mahantāpi. ^l C^a evam pi. ^m C^a tāpayanti. ⁿ C^a so hañ yasañ ca bhogañ cā. ^o C^a yathāyan. ^p C^a andhabā-lānam sattānam. ^q C^a rodana. ^r C^a na anu-. ^s C^a aham.

^t C kapaṇādīnam, C^a adds dānārahānam. ^u C dassāmītī.

^v C tarā. ^x C^a adds ca. ^y C^a pālessāmi. ^z C -varaṇā-guntīm, C^a -varaṇagutti. ^ω C^a anurūpañ kiccan. ^θ C imā, C^a idam. ^α C^a omits Rāma. ^β C^a -pakāsanadham-. ^γ C^a ahesum.

^δ C^a -kumārena. ^ε C Bārāṇasi-. ^ƒ C^a saṃpaṭicchathā.

^g C^a adds kim. ^h C^a -dvādasavassaccayena agantvā. ⁱ C^a kareyyāsīti.

mām avoca, aham idān' eva gacchanto tassa vacanakaro nāma na homi^j, aññāni^k pana^l tīpi vassāni atikkamitvā āgamiññamīti^l. „Ettakam kālam ko rajjam kāressatīti.“ „Tumhe kārothā^m“ ti. „Na mayamⁿ kāressāmā“ ti. „Tena hi yāva mama āgamanā^o ima pādukā kāressantīti“ attano tīnapāduka omuñcītvā adāsi. Te tayo pi janā^p pāduka gahetvā Rāma-panditam^q vanditvā mahājanaparivutā Bārāñasim agamaisu. Tīpi samīvaccharāni^r pādukā rajjam kāresuṁ. Amaccā tīnapāduka rājapallamke ṭhapetvā aṭṭam vinicchinanti. Sace^s dubbinicchito hoti pādukā aññamaññam^t paññihāññanti^u. Tāya saññāya^v puna vinicchinanti. Sammāvinicchitakāle pāduka nissaddā sannisidanti. Rāma-pandito^q tīṇam^x samīvaccharānam accayena araññā^y nikkhāmitvā Bārāñasīnagaram^z patvā^o uyyānam pāvisi. Tassāgatabhāvam^o ñatvā kumārā amaccaparivutā uyyānam gantvā Sītam aggamahesim katvā ubhinnam pi abhisekam karimsu.^a Evam abhisekappatto Mahāsatto alāmkata-rathe ṭhatvā mahantena parivārena nagaram pavisitvā padakhiṇam katvā Sucandaka-pāsādavarassa mahātalam abhiruyha^b tato paññihāya solasavassasahassāni dhammena rajjam kāretvā^c saggapadam^d pūresi.

Dasavassasahassāni
saññihivassasatāni ca

^j C^a vacanakaro nāhosī. ^k C aññāni. ^l C pāṇa, C^a pi.
^m C^a kārethā. ⁿ C omits na mayam, C^a na mayham. ^o C^a mamāgamanā. ^p C pivijanā. ^q C omits Rāma. ^r C^a adds hi. ^s C omits sace. ^t C aññamamñam. ^u C paññihāññanti.
^v C^a ñāya, C samñāya. ^x C^a tīṇam. ^y C aramñā. ^z both MSS. -si-. ^o C^a gantvā. ^o C^a tassa āgamanabhāvam. ^a C^a akāmīsu. ^b C^a abhiruhi. ^c C^a kāritvā āynpariyosāne. ^d C^a saggapūram.

kambugīvo^e mahabāhu

Rāmo rajjam akārayīti

ayam abhisambuddhagāthā^f tam atham dīpeti.^g Tattha
kambugīvo^e ti suvaṇṇalihasagīvo([?])^h suvaṇṇam hi kambuni
ti vuccati.

Satthā imam^j desanam^k āharityā^l jātakam samodhānesi:
- saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi^m - Tada
Dasaratha-mahārājā Suddhodana-mahārājāⁿ ahosi, mātā Mahā-
mayā,^o Sītā Rāhula-mātā, Bharato Ānando, Lakkhaṇo Sāri-
putto, parisā Buddha-parisā, Rāma-paṇḍito^p aham evā ti.
Dasaratha-jātakam.^q

^e C^a kambugīvo. ^f C^a abhisambuddha-. ^g C^a pakāseti.

^h C^a suvaṇṇalīṅgasadisagīvo. ⁱ C^a kambū. ^j C^a idam. ^k C^a
dhammaedesanam. ^l C^a adds saccāni pakāsetvā. ^m C^a patiṭ-
ṭhāsi. ⁿ C^a sirisuddhodana-. ^o C^a mahāmāyadevi. ^p C^a
adds pana. ^q C^a adds sattamam.

THE DASARATHA-BIRTH.

„Come Lakkhaṇa and Sītā.“ This the Master related, (while) living at Jetavana, concerning a householder whose father had died. For he, when (his) father was dead, overcome with grief, abandoned all work and became a slave to grief. The Master, at the time of dawn, surveying the world and seeing his (the householder's) happiness in (the possession of) the fruits of the state of a sotāpanna, after walking about in Sāvatthi on the following day, and after holding (his) repast, sent away the bhikkhus, and taking (with him only) one samāṇa as an attendant, went to his (the householder's) house. Accosting in a mild voice him who had sat down after bowing (to the Master), he said: „dost thou grieve, O upāsaka?“ and having been answered: „yes, Lord, grief for (my) father oppresses me,“ he rejoined: „O upāsaka, the sages of old knowing thoroughly the eight realities (of life), when the father (of any of them) had died, did not in the least grieve,“ and (when) called on by him he told a story:

In (times) past (there lived) in Bārāṇasī a great king. Dasaratha by name, (who) after abandoning a reckless life reigned with justice. His queen (who was) the head-wife of 16000 women bore (unto him) two sons and one daughter. The elder son was the sage Rāma by name, the second the prince Lakkhaṇa, the daughter the princess Sītā by name. Afterwards the queen died. The king, when she was dead,

after having for a long time given way to the sway of sorrow (was at length) brought to reason by (his) ministers, (and) when he had performed the necessary funeral ceremonies he set another in the place of queen. She became dear (and) pleasing to the king. She afterwards having conceived and having gone through the ceremonies (on occasion) of her conception, bore a son. They named him prince Bharata. From love to (this) son the king said: „(my) dear, I grant thee a boon, accept it.“ She having accepted (it, but) leaving it in abeyance (for a while), at the time, when the prince was (about) seven (or) eight years (old) went to the king and said: „Lord, a boon was conferred by you upon my son, now grant it him.“ „Take (it, my) dear.“ „Lord, give the kingdom to my son.“ The king snapping his fingers (angrily at her) reprimanded (her saying): „wretched outcast, my two sons shine like masses of fire, thou askest (me to give) the kingdom to thy son after having put them both to death.“ She (was at first) terrified (and) entered the inner apartment, (but) on subsequent days she again and again asked the king for the kingdom. The king, however, not granting her that boon, thought: „women, as (well) known, are ungrateful (and) treacherous, this one either by writing false letters or by resorting to mean bribery will have my sons killed,“ (and) so having summoned (his) sons (and) told them the matter (he said): „(my) dears, if you (continue to) live here, there may be obstacles (in your way), go (therefore) to a neighbouring kingdom or to the forest, come back at time of my funeral pyre and seize upon the paternal kingdom,“ (and) so having said, after again calling the astrologers and asking (them) the limit of his life, and hearing that another twelve years would pass (before his death) he said: „(my) dears, after the lapse of twelve years (hence) return and raise the (royal) um-

brella.“ They said „well,“ bowed to (their) father and descended from the palace weeping. The princess Sītā (saying): „I too will go away with my dear brothers,“ bowed to her father and went out weeping. These three having gone out surrounded by a multitude (of people), and having, after sending back the multitude, gradually entered the Himavanta, built a hermitage in a region abounding with water (and) where various kinds of fruits were easily to be had, and resided (there) subsisting on fruits. The sage Lakkhaṇa, however, and Sītā, demanding of the sage Rāma (said): „you stand in our father's place, therefore do you stay at the hermitage, we will bring fruits and nourish you,“ and so they took (his) promise. From that (moment) the sage Rāma remains there. The others brought fruits and watched over him. (While) they were residing (there), living on fruits, the great king Dasaratha ended his days from sorrow for his sons in the ninth year (after their departure). Having finished the funeral rites over him the queen said: „Raise the umbrella for my son, prince Bharata.“ But the ministers (said): „the masters of the umbrella live in the forest, (and) so (they) did not allow it. The prince Bharata (saying to himself): „I will bring my brother the sage Rāma from the forest and raise the umbrella (for him),“ took the five royal insignia, reached with a four-fold army his dwelling-place, and after halting the army at a short distance entered the hermitage with a few attendants at a time, when the sage Lakkhaṇa and Sītā had gone to the forest. Having approached the sage Rāma, who was sitting at ease and without desires at the door of the hermitage like a fixed golden statue, and having bowed (to him) and, while standing apart, told the tidings of the king's death), he fell down at (his) feet together with the attendants and wept. The sage

Rāma neither grieved nor wept, there was not even the slightest commotion of his senses. While Bharata was thus sitting weeping, the other two at the evening-time came back bringing (with them) various kinds of fruits. (Then) the sage Rāma thought: „These are young, they have no discriminative understanding, as I have; if on a sudden they are told: ‘your father is dead,’ they will not be able to bear the sorrow, (but) their hearts will break; by some means I will get them to go down into the water and (then) I will tell (them) these tidings.“ Then showing them a pool in front of them (he said): „At length you have come, this be your punishment. go down into this water and stay (there,“ and) so (having said) he at the same time pronounced the (first) half-stanza:

1 a. „Come Lakkhaṇa and Sītā,
both go down into the water.“

They, at (his) mere call, went down and stayed (there). Then telling them those tidings, he pronounced the (other) half-stanza:

1 b. „Thus says this Bharata:
‘The king Dasaratha is dead’.“

Hearing the tidings of (their) father’s death, they became insensible. He again told them, (and) they again became insensible. Thus for the third time having become insensible, the attendants raised them up, took (them) out of the water and comforted (them). They all sat mutually crying and lamenting. Then prince Bharata thought: „my brother prince Lakkhaṇa and (my) sister princess Sītā, having heard the tidings of (their) father’s death, are not able to restrain their sorrow, but the sage Rāma mourns not (and) laments not, what can be the reason of his not mourning, I will ask him,“ (and) so asking him he pronounced the second stanza:

2. „By what strength (of mind), o Rāma,
dost thou not mourn what is to be mourned;
having heard (that thy) father (is) dead
pain does not overwhelm thee.“

Then the sage Rāma, telling him the reason of his not mourning, (said):

3. „What cannot be preserved
by man, even if much bewailed,
for such a thing's sake why should the intelligent (and)
distress himself. [wise (man)]

4. For both the young and the old,
(those) who (are) foolish and (those) who (are) wise,
both the rich and the poor,
all (are) tending to death.

5. As ripe fruits
always are in danger of falling,
so born mortals
always are in danger of death.

6. In the evening some are not seen (any more)
(although) in the morning many were seen;
(and) in the morning some are not seen,
(although) in the evening many were seen.

7. If by lamenting
the fool who (only) injures himself,
gains anything, —
let the wise (man) do the same, too.

8. (But) he (only) becomes lean (and) sallow,
 (while) injuring his own self,
 (and) the dead are not saved,
 lamentation (therefore) is of no avail.

9. As a house on fire
 is extinguished by water,
 so also the pensive, well informed,
 intelligent, wise man
 rapidly drives away arisen sorrow
 as the wind a tuft of cotton.

10. Alone a mortal passes away,
 alone he is born in a family;
 but the enjoyment of all beings
 has association for its highest (aim).

11. Therefore sorrows, even if they be great, do not rack
 the heart and mind of the wise (and) learned (man),
 of him, who sees through this world and the next
 after having known the law.

12. I however will give and enjoy,
 and I will maintain (my) relations,
 the rest I will protect;
 such is a wise (man's) vocation;“

(and) thus by these stanzas he elucidated the uncertainty (of all things). The assembly having heard this religious discourse of the sage Rāma, elucidating the uncertainty (of all things), became free from sorrow. Then prince Bharata bowing to the sage Rāma, said: „accept the kingdom of Bārāṇasi.“ „(My) dear, take Lakkhaṇa and the princess Sītā

and go and rule the kingdom.“ „But you, Lord?“ „(My) dear, my father said to me, ‘after the lapse of twelve years then come and rule’, if I go now I shall not fulfil his words, but having passed three years more (here) I will come.“ „Who shall reign during that time?“ „Do you reign.“ „We shall not.“ „Well then, until my return these shoes shall reign,“ so (saying) he took off his straw-shoes and gave (them to Bharata). Those three persons, having taken the shoes and bowed to the sage Rāma, went to Bārāṇasī, surrounded by a multitude (of people). For three years the shoes reigned. The ministers, after placing the straw-shoes on the royal couch, consider the case. If it be badly considered, the shoes strike against each other. (Taking warning) by this sign they again consider (the case). At the time when the case is duly considered the shoes sit together noiselessly. The sage Rāma at the end of three years went out of the forest, and on reaching the city of Bārāṇasī entered the Park. Having learned his arrival the princes, surrounded by the ministers, went to the Park, and after making Sītā queen they anointed them both. Thus having received the (royal) unction, Mahā-satta standing on an adorned chariot, entered the city with a large retinue, and after a reverential salutation having ascended the upper story of the magnificent palace Sucandaka, he from that time reigned with justice during 16000 years, and (then) went to heaven.

„During ten thousand years
and sixty centuries
the fine-necked and great-armed
Rāma reigned.“

This stanza by him who possessed universal knowledge illustrates the matter.

The Master having given this instruction, summed up the Jātaka thus: — at the end of the (exposition of the four) truths the householder remained in (possession of) the fruits of a sotāpanna — At that time the great king Dasaratha was the great king Sudhodana, the mother (of Rāma) Mahāmāyā, Sītā the mother of Rāhula, Bharata Ānanda, Lakkhana Sāriputta, the assembly the assembly of Buddha, (and) the sage Rāma myself. The Dasaratha-Birth.

NOTES.

To constitute the text of this Jātaka I have had two Singhalese MSS., viz. that of Copenhagen described in Westergaard's Codd. Orient. p. 36 (C), and a Paper Transcript which Mr. Childers has kindly procured for me from Ceylon (C^a). The text of the former being evidently the older, I have founded my edition on that, and I have not ventured to introduce the ameliorations of the latter into the text, excepting only double-nasals instead of anusvāra and a nasal.

Matapītika, so both MSS.; it ought, I suppose, to be written with a short i, but as the Burmese MS. of Jātaka 346 which I give below, reads matapittika I have not dared to alter it. Kuṭumbika (S. kuṭumbin) is in Pāli sometimes written kuṭimbika. Kālakata is sometimes written kālāmkata which I suppose to be an innovation. Upanissaya, in my translation of this word I have followed Clough who in his Singhalese Dictionary (see upaniçraya) renders it by „happiness, fortune.“ By Turnour (Mahāwanso p. 36,4) it is translated „perfection in piety“, otherwise pp. 24. 34. Alwis (Attanagalu-Vansa p. 175) renders the passage: „perceived that this person was predestined to attain the paths.“ But should not the word

rather mean: confidence, firin belief, security? To show the use of it I quote the following passages, Jāt. 70: evaṁ tasmin arahattam (MS. arahantam) patte dhammasabhāyam kathā udapādi: āvuso, evarūpassa nāma arahattassa (MS. arantassa) u p a n i s s a y e sati āyasmā Cittahattha-Sāriputto chakkhatum uppabbajito, aho mahādoso puthujjanabhāvo ti; Jat. 41: pacchimabhadrikasattam na sakkā nāsetum, antoghaṭe dīpo viya hi 'ssa hadaye arahattassa u p a n i s s a y o jalati (MS. jalani); Jat. 461: Brahmalokam gantvā Baka-brahmuno (MS. -ṇo) dīṭhim bhinditvā dasannaṁ Brahma-sahassānam arahattam adāsi, anusam̄vaccharam tīsu Mañcalesu cārikam caramāno u p a n i s s a y a s a m p a n n ā n a m manussānam saraṇāni c'eva sīlāni ca magga-phalāni ca deti. See further Dhp. p. 79,19-20, and p. 399,11. Uyyojetvā, comp. Five Jāt. p. 10,4 from the bottom. Aṭṭha lo k a d h a m m ā, Alwis (Attanag. p. 176): „the eightfold realities of life“. Mahārājā I have in my Two Jātakas (Journal of R. A. S. New Series vol. 5 p. 1) wrongly translated „emperor“, see Westergaard's „Om de indiske Kejserhuse fra det 4-10. Aarhundrede p. 7. Agatigamanā, comp. Clough's Singh. Dict. In elucidation of this word I quote the beginning of Gaṇḍatinduka-jātaka: Aṭṭe pana Kampilla-rat̄he Uttarapañcāla-nagare Pañcālo nāma rājā agatigamane ṭhito adhammena pamatto rajjam kāresi. Ath' assa amaccādayo sabbe pi adhammikā jātā. Balipīlitā (MS. -pi-) rat̄thavāsino (MS. -va-) puttadāre ādāya aramñē migā viya carim̄su. Gāmaṭṭhāne gāmo nāma na hosi. Manussā rājapurisabhadayena divā gehe vasitum na sakkonti, gehāni kanṭhakasākhāhi parikkhipitvā aruṇe (MS. -ne) uggačchante yeva aramñām pavisanti. Divā rājapurisā vilumpanti, rattim̄ corā. Tadā Bodhisatto bahinagare gaṇḍatindurukkhe devatā hutvā nibbatti, anusam̄vaccharam̄ ramñō santikā sahassaghaṇakam̄ balikammam̄ labhati. So cintesi: ayam rājā pamatto sakalaraṭṭham̄ vinassati etc. Parihāra

comp. Jāt. 447: aparabhāge Bodhisatto mātari kālakatāya tassā sarīraparihāram katvā Karanḍakam assamapadam nāma gato. Jāt. 530: sā gabbhassa patiṭṭhitabhāvām ñatvā ramño ārocesi. Rājā (MS. rāja) gabbhaparihāram dāpesi; comp. Dhp. p. 78,6; p. 120,15. According to Abhidhāna (Subhūti's Edition v. 1002) parihāra is = vajjana, sakkāra and rakkhaṇa, it must therefore, I think, be understood concerning any act, by which one seeks to honour another person, in the present case concerning certain ceremonies that have taken place at the funeral and at the conception of the queen. Alwis renders: „he performed what was necessary to be done“ and „she who received the (necessary) protection to the foetus.“ Gahitakam katvā ṭhapetvā comp. Jāt. 530: Candā-deviyāpi varam adāsi. Sā gahitakam katvā ṭhapesi --- Candā-devī (MS. -devi) tam pavattim sutvā rājānam upasamikamitvā „deva, tumhehi mayham varo dinno, mayā ca gahita (gahito?) gahitake katvā ṭhapito, tam me 'dāni dethā“ ti. „Gaṇha devīti“ (MS. deviti). „Puttassa me rajjam detha“ ti. Alwis: „behaving as if (she had) accepted.“ Acchāra is rendered by Clough (Singh. Dict.) „snapping the fingers,“ comp. Wilson and B. & R. at ācchurita. Jāt. 355: „imam nīharitum vattatīti“. „Sādh' āvuso, nīharā“ ti. Thero „mā idha vasīti“ accharam paharitvā nīhari. Jāt. 524: „Nanda, tvam anovādako paññitānam vacanam na karosi (MS. karoti), aham jeṭṭho, mātapitaro mamam eva bhārā, aham eva te patijaggis-sāmi, tvam idha vasitum na lacchasi, aññattha yāhīti“ tassa accharam pahari. Nass a Mr. Childers thinks to be the imperative of nās = S. naç, and he consequently translates: „perish“. But to me it rather appears to be an adjective, comp. S. naçyat. Alwis has passed over the word in silence. Jāt. 451: tam sutvā Bodhisatto tassā „nassavasali kim kathesi, kāme sukham nāma kuto, viparināmadukkhā hi ete“ ti garahanto

sesagāthā abhāsi. Monatsbericht der Ak. d. W. zu Berlin 1859 p. 331. *Vasali* instead of *vasali*? = S. *vṛṣalī*. *Abhidhāna* v. 503 Clough (Singh. Dict.) at *vasala*, „a man of the lowest caste, an out-east“; comp. Clough's Pāli Gram. p. 143. *Sirigabbha*, Jāt. 450: *rājadhitā* *taññi* *divasam* *rattibhāge* *supihitesu* *dvāresu* *tha-*
pite *ārakkhe* *sattabhūmakapāsādavaratale* *alañkatasirigabbhe*
ekikā *niccalā* *attano* *silam* *āvajjamānā* *nisidi*. Jāt. 451: *ath'*
assa *aggamahesi* „*ayam* *rājā* *Paceekabuddhānam* *dhammakathām*
(MS. dhammañkathām) *sutvā* *ukkañthitarūpo*, *amhehi* *saddhiñ*
akathetvā *sirigabbham* *paviñtho*, *pariganhissāmi* *tāva* *nan*“ *ti*.
Jāt. 481: *atha* *rājā* *Sumedhām* *āha*: „*bhadde* *puttañ* *patthe-*
hīti.“ „*Sādhū*“ *ti* *paññarasuposathe* *aññhañgasamannāgatam*
uposathām *samādāya* *sirigabbhe* *silāni* *āvajjamānā* *kappiya-*
mañcakē *nisidi*. This word seems to mean the same as *gabbha*
(see S. *garbha*, *garbhagrha*), an inner apartment, *Abhidhāna*
by Clough p. 26 (by Subhūti v. 214). *Mātugāma*, *Abhi-*
dhāna v. 231, S. *matrgrāma*, see Burnouf's *Lotus* p. 393.
Akataññū = S. *akṛtajñā*. In *Dhp.* at v. 97 and v. 383 it
is used in a different meaning. *Mittadūbhī*, this word oc-
curs in the following different forms: *mittaddu*, *mittadu*;
mittadubha, *mittadūbha*; *mittadubhika*, *mittadūbhaka*; *mitta-*
dubhi, *mittadubbhi*, all of which correspond with the San-
scritic *mitradruh*, see B. & R. and Wilson. I know not
whether it is to be written with a short or long u, the dou-
bling of the b in one instance seems to point to a preceding
long syllable. Alwis: „*envious*“. *Pañña*, a letter, S. *parṇa*.
To show, that writing and books were in full use at the time
when the legends of the Jātaka-Book originated I make the
following extracts: Jāt. 424: *amaccā* „*Hārita-tāpaso evam*
akāsīti“ *rañño* *paññam* *pahiñimśu*; comp. Five Jāt. p. 5,9.
Jāt. 209: „*ekam* *pana* *gāthām* *bandhitvā* *paññam* *likhitvā*
kākamāṁsam *pacāpetvā* *paññāñ* *ca* *māṁsañ* *ca* *setavaṭṭhena*

paliveṭhetvā rājamuddikaya lañchetva pesessāmi, yadi pañdito bhavissati paññām vācetvā kākamañsabhāvam ānatvā āgamissati, noce nāgamissatī“ so „puññanadin“ ti imam gātham paññē likhi. Jāt. 433: so aparabhage mātāpitunnam accayena sabbaissariyam pañcipajji. Ath’ ekadivasañ ratanakoṭṭhāgārāni viloketvā varapallamkamajjhagato suvaññapaṭṭam āharāpetvā „ettakam dhanam asukena uppāditam, ettakam asukenā“ ti pubbaññatīhi suvaññapaṭṭe likhitāni akkharāni disvā cintesi. Jāt. 483: „Himavante catutthāya pabbatarajiyā suvaññavañño (MS. -ñne) moro carati, tassa mañsañ khāditvā ajarāmarā honti ti“ suvaññapaṭṭe likhāpetvā paṭṭasāra-mañjusāyam ṭhāpetvā kālam akāsi. Ath’ añño rājā ahosi. So paṭṭe akkharāni disvā „ajarāmaro bhavissāmīti“ tassa gahañatthāya (MS. gahana-) ekam luddam pesesi. Jāt. 381: aparabhāge rāja kālam akāsi. Mahāsatto tassa sarīraparihāram kāretvā vinicchaye potthakañ likhāpetvā „imañ potthakañ oloketā aṭṭam tīreyyāthā“ ti vatvā mahājanassa dhammam desetvā appamādena ovaditvā sabbesam rodantānam paridevantānam eva saddhiñ Cullatunñilena araññam pāvisi. Potthaka, a book, Abhidhāna v. 1006, S. pustaka. Jāt. 122: Bodhisatto mahāvibhavo setṭhi ahosi. Tassa bhariyā puttām vijāyi. Dāsi (MS. dāsi) pi ’ssa tam divasam yeva puttām vijāyi. Te ekato vaddhiñsu. Setṭhiputte (MS. -putto) lekhañ sikkhante ca dāso pi ’ssa phalakam vahamāno gantvā ten’ eva saddhiñ lekhañ sikkhi. (Santike-Nidāna: evam imehi kāraṇehi mahāmagge solasa lekhā ākaḍḍhamāno nisidi. Tasmin samaye Tañhā Aratī Ragā ti tisso Māra-dhītaro „pitā no na paññayati, kaham nu kho etarahīti“ olokayamāna tam domanassappattam bhūmiñ likhamānam disvā pitu santikam gantvā „kasmāsi tāta dukkhi (MS. dukkhi) domanasso“ ti pucchiñsu.) Lañca, Abhidhāna v. 824; Jāt. 77: „bhante, ekam ubhatomukham assam addasam, tassa dvīsu passesu yavasam

denti, so dvīhi mukhehi khādati. Ayam me pañcamo (MS. -me) supino, imassa ko vipako“ ti. „Imassāpi anāgate adhammikarājakāle yeva vipāko bhavissati. Anāgatasmim hi adhammikabālarājāno adhammike lokamanusse vinicchaye ṭhapessanti. Te pāpā pumñesu anādarā bālā sabhāyam nisiditvā vinicchayam dentā ubhinnam pi atthapaccatthikānam hatthato lañcam gahetvā khādissanti, asso viya dvīhi mukhehi yavasam.“ This word is evidently the same as the Mahrattie lāmca meaning „bribe“ (see Molesworth). A corresponding word in Sanscrit I cannot trace. Dhūmakāla, Jāt. 410: „na mayhaṁ ghara-vāsena attho, aham tumhe upaṭṭhahitvā tumhākam d hūma-kāle pabbajissāmi.“ Santaka, Abhidhāna v. 728: dependent upon; with, together with, accompanying. Jāt. 538: „amma, tvām kassa santakā?“ Jāt. 54: sabban tesam santakam gahetvā. Nemittaka, see Clough's Sing. Dict. at naimittika: a necromancer, a fortune teller, an astrologer; comp. B. & R. at naimittaka. Ussāpeyyātha potential of the causative of S. ut-cri; comp. Burnouf's Lotus p. 323. Phalāphala we might think should be resolved into phala-aphala, if we look to the following verses in Jāt. 524:

Aham Soñ, mahārāja,
tāpaso sahitamvato,
bharāmi mātāpitaro
rattindivam atandito.
Etam phalañ ca mūlañ ca
āharitvā, disampati,
posemi mātāpitaro
pubbe katam anussaran ti;

and

Kacci nu bhotu kusalam, kacci bhotu anāmayañ,
kacci uñchena (MS. uñjena) yāpetha, kacci mūlaphalā bahū;

further to the following passage from Jāt. 532: te assame tha-petvā vana mūlaphalāni āharati; but against it speaks a passage in Jāt. 409: ekāni rukkham āruyha phalāphalam gaṇhāti, and we must therefore consider it as a compound of phala-phala with the elongation of the combining vowel, comp. Westergaard's Sanskrit Formlære § 408, and Childers' Pāli-English Dict., Article A. Alwis: „herbs and fruits.“ Yāpeti = S. yāpayati, causative of yā, to pass the time, see Benfey and B. & R.; in Pāli used in the derived sense of „living upon“ when construed with an instrumental. Paṭijaggim̄su, aorist of paṭijāgar^a (S. jāgr), see Clough's Pali Verbs p. 17, 17, g being doubled on account of the latent r, and ā being shortened before the double consonant. Other forms of the verb will be found at Dhp. vv. 39. 60. 157. Sarīrakiccam kāretvā, having performed the body-act, i. e. the funeral ceremonies. This phrase is often used in this sense in Pāli, although not, I think, in Sanscrit. Kakudha, Abhidhāna v. 879 and v. 358, is always written so in Pāli, in S. kakuda. Bhaṇḍa = S. bhāṇḍa. Rūpikā, B. & R.: „Figur, Bildniss.“ Nirāsaka is derived from āsā (S. ācā), desire, Abhidhāna v. 162; comp. Dhp. vv. 97. 410. In Suttanipāta I find a similar adjective nirāsa in the following verse:

yamhi na māyā vasati na māno,
yo vītalobho amamo nirāso
panunnakodho abhinibbutatto,
so brāhmaṇo sokamalam ahāsi,
tathāgato arahati pūralāsam.

Alwis: „in the enjoyment of health.“ Ekamanta, see Five Jāt. p. 22. Sāyanha, so both MSS. Mahāwansa p. 2,² from the b. sāyanha, S. sāyahna. Parigaṇhanapaññā, comprehensive or discriminative intellect. Alwis: „The wisdom

of taking things easy, of accepting all things with complaisance, of submitting to every condition of life.“ Sāvessāmi, causative of su (S. çru), Clough's Pali Verbs p. 15,21. 16,26. Upaḍḍha = ḍḍha (S. ardha), a part, a half, Abhidhāna v. 53. Āgacchantu, one would here expect the second person, not the third. Evāyām = evam ayaṁ. Sāsana (S. çāsana), a message, Abhidhāna by Subhūti v. 992, by Clough p. 128,15. Laddhassāsesu, so both MSS. The text seems to have been corrupted. I suppose we are to read laddhassāsesum, and consider this, as Prof. Westergaard has suggested to me, as a denominative of the compound adjective laddhassāsa (S. labdhāçvāsa), confident; accordingly the meaning must be: „They made them (feel) confident, they comforted, consoled them.“ Posa, Abhidhāna v. 227. Posenālapitam bahum, I have, as usual, adopted the reading of C, and resolve posenālapitam into posena ālapitam, taking the latter in the same sense as lapitam. But the Commentator, taking the latter in the same sense as lapatam. But the Commentator seems to have read lapatam which C^a also has, and this then must be understood as a genitive absolute. Sa is, according to the Commentary, to be referred to viññū. Kissa I suppose we must resolve into kiṁ assa, in having dropped from kiṁ (comp. Dhp. p. 268) and ki assa having become ki 'ssa in a similar manner as we read in Jāt. 460: Janasandhava-kumāro ti 'ssa nāmaṁ kariṁsu . . . mahājana pi 'ssa ovāde ṣhatvā tāni dasa ṣhanāni pūretvā saggaparāyano ahosi. If the Commentator is right in taking kissa as the genitive of kiṁ = kiṁkāraṇā, then we must supply „for such a thing's sake“ in order to make the construction correct. Dahara, this verse and vv. 5.7.8.9 are also found in the Salla-sutta of Suttanipāta which I give below. Vuddha, Dhp. p. 289. Dalidda is also written dalidda, Abhidhāna

v. 739, S. *daridra*. *Ad̄ha*, if we may believe Moggallāna, answers to S. *ādhyā* (*Abhidhāna* v. 725: *ibbha*, *ad̄ha*, *dhanin* = *Amarakoṣa*: *ibhya*, *ādhyā*, *dhanin*), but it might also, I think, be considered = S. *ṛddha*. *Parāyana* is in Pali written with a dental *n*, see *Abhidh.* vv. 858. 962. *Phalānam* etc., this verse is found in *Rāmāyaṇa* (per Gorresio vol. 2 p. 421 v. 4) in the following shape;

Yathā phalānam pakvānam
nānyatra patanād bhayam
evaṁ narānām jātānām
nānyatra marānād bhayam.

Carey & Marshman (vol. 3 p. 411) and Schlegel (vol. 2 pars 1 p. 321) read: *narasya jātasya*. *Pāto* = S. *prātar*. *Bahujjana* written with two *j*'s, either for the sake of the metre (comp. *Dhp.* v. 320, *Mahāw.* p. 79), or, as I rather suppose, by false analogy from *puthujjana*. *Udabbahē*, potential of *ud + ā + bah* (*bah^a*, *brah^a*, *brūh^a* = *vuddhiyam*; *Dhāṭupātha*) of which verb I have met with the following forms: *abbaha*, *abbahe*, *abbahi*, *abbūlha* (*Dhp.* p. 96), *abbahitvā*, *nibbahanti*, *paribbūlha*. *Kayira*, I have not ventured to reject this form as it is repeated in the Commentary, although it is usually written *kayirā* which C^a has also adopted. *Peta* = S. *preta*. *Pālenti* the Commentator renders by „*yāpenti*“ but I am unable to catch the meaning of this rendering. According to the context the verb must be understood, it seems, passively, I have however not met with any other instances of this kind. *Parinibbāye* instead of *parinibbāye* on account of the metre. *Sutavā*, nominative of *sutavant* = S. *çrutavant*, Clough (Singh. Dict.) at „*srutavanta*“: skilled in religious science, well versed in religious instructions. *Tūla*, see B. & R.; compare the following verse from *Jāt.* 129:

Daddallamānā (MS. -manā) āgañchum
 Tañhāya (MS. adds: ca) Arati Ragā.
 Tā tattha panudī (MS. panūdī) Satthā
 tūlamī bhañthañ va māluto (MS. māluko) ti.

Daddallamāna = S. jājvalyamāna; bhañtha = S. bhrañṭa;
 māluta = S. māruta. Eko etc., a fragment of this verse is
 still to be found in Rāmāyaña per C. Gorresio vol. 2 p. 429
 v. 12; Carey & M. vol. 3 p. 431; Schlegel vol. 2 pars 1
 p. 331), where we read:

yad eko jāyate jantur
 eka eva vinaçyati.

Tveva i.e. iti eva, see Dhp. p. 279. Dassam and bhokkham
 are the first persons singular of the future tense in the attano-
 pada of the verbs dā and bhuj. Ettaka, see Dhp. p. 350.
 Pādukā, Abhidh. v. 358. Pallamka, Abhidh. v. 308, S.
 paryañka. Saggapadam pūresi, he filled, completed i. e.
 finished the way to heaven; instead of saggapadam is also
 used saggapatham. Abhisambuddhagātha, this compound
 word often recurs at the conclusion of a story, but I am yet
 in a great doubt as to how it is to be understood. First the
 meaning of abhisambuddha seems doubtful, and secondly the
 compound may be understood as a karmadhāraya or as a
 tatpuruṣa. Kambugīva, see B. & R., comp. Abhidhāna v. 263.

V. 1, 2. THE SUJĀTA-JĀTAKA.

Kin nu santaramāno vā ti. Idam Satthā Jetavane viharanto matapitikam^a kuṭumbikam ārabbha kathesi. So kira pitari mate paridevamāno carati^b, sokam vinodetum na sak-koti^c. Satthā tassa sotāpattiphalūpanissayaṁ disvā Sāvatthiyam piṇḍaya caritvā pacchāsamaṇam ādāya tassa^e geham gantvā^f paññattāsane sannisinnam^g „kim upāsaka socasīti“ vatvā „āma bhante“ ti vutte „āvuso, porāṇākapāṇḍitā pāṇḍitānām kathām^h sutvā pitari kālakateⁱ na sociṁsū“ ti vatvā tena yācito atītam āhari:

Atīte Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto kuṭumbikagehe nibbatti. Sūjāto kumāro ti 'ssa nāmaṁ kariṁsu. Tassa vayappattassa pitāmaho kālam akāsi. Ath' assa pitā pitu kālakiriyato^j paṭṭhāya sokasamappito ālāhanato aṭṭhīni āharitvā attano ārāme mattikathūpam katvā tāni tathā nidahitvā gatagatavelāya^k thūpam pupphehi pūjetvā āvajjanto^l paridevati, n'eva nahāyati na vilimpati^m na bhuñjati na kam-mante vicāretiⁿ. Tam disvā Bodhisatto „pitā me ayyakassa

^a C matapika, B matapittikam. ^b B vicarati. ^c B asakkon-tena. ^e C omits tassa. ^f B gaṁtvā. ^g C saṁnisinnam, B nisinno taṁ vanditvā nisinnam. ^h B vacanam. ⁱ B kālāñ-kate. ^j B kālāñkatakato. ^k B gatāgata-. ^l C has altered āvijjanto into āvijjhanto. ^m B limmati, C vilimpati. ⁿ C vidācāreti.

matakālato paṭṭhāya sokābhībhūto carati, ṭhapetvā kho^o pana
 mām añño^p etam saññāpetum^q na sakkoti, ekena nam upāyena
 nissokam karissāmītī[“] bahinagare[“] ekam matagonam^o disvā
 tiṇāñ ca pāṇīyañ ca āharitvā tassa purato katvā[“] „khāda
 khāda, piva pivā[“] ti vadati^u. Āgatāgatā tam disvā „samma
 Sujāta, kiñ ummattako si, matagonassa^v tiṇodakam desītī[“]
 vadanti. So kiñci na paṭivadati. Ath’ assa pitu santikam
 gantvā^f „putto te ummattako jāto, matagonassa tiṇodakam
 detītī[“] āhaṁsu. Tam sutvā kuṭumbikassa pitusoko apagato
 puttasono patiṭṭhito. So vegena gantvā^x „nanu tvam tāta Su-
 jāta pañdito^y, kiñkāraṇā matagonassa^v tiṇodakam desītī[“] vatvā
 dve gāthā abhāsi:

1. „Kin nu santaramāno va
 lāyitvā haritam^z tiṇam
 ‘khāda khādā’ ti lapasi
 gatasattam^w jaraggavam.
2. Na hi annena pānena
 mato gono samuṭṭhahe,
 tañ^g ca tucchañ vilapasi
 yathā tam dummati tathā[“] ti.

Tattha santaramāno vā ti turito viya^o hutvā; lāyitvā ti
 lunitvā^o; lapasīti vilapasi^a; gatasattam^w jaraggavan ti
 gatajīvitam jīṇam^b gonam; yathā tan ti etha tan ti^c ni-

^o B omits kho. ^p C amño. ^q C saññā-. ^r B pahigame.
^o both MSS. -gonam. ^s B ṭhapetvā. ^t B khādāhi pivāhi. ^u B
 ārabhā. ^v C -gonassa. ^x B vegenaṅgāmītvā. ^y B adds ti.
^z B harikam. ^w B gatasattam. ^g B tvañ. ^o B omits viya.
^o B luñcītvā. ^a C vipalapi. ^b C jīnñam, B jinno. ^c C omits
 etha tan ti.

pātamattam, yathā dummati appañño^d vippalapeyya^e tathā tvañ tuccham abhūtam^f vippalapasīti^g. Tato Bodhisatto dve gāthā abhāsi:

3. „Tath’ eva tiṭṭhati sīsam
hatthapādā ca vāladhi^h,
sotā tath’ eva tiṭṭhantiⁱ,
maññe^j, goṇo samuṭṭhahe.

4. N’ ev’ ayyakassa sīsañ ca^k
hatthapādā ca^l dissare,
rudam^m mattikathūpasmiñⁿ
nanu tvañ ñeva^o dummatīti.“

Tattha tathē vā ti yathā pubbe ṭhitam tath’ eva tiṭṭhati; maññe ti etesam sīsādīnam tath’ eva ṭhitattā ayam goṇo samuṭṭhaheyyā ti maññāmi; nevayakassā ti ayyakassa pana sīsāni vā^p hatthapādā vā^p na dissanti, piṭṭhipādā vā na dissare ti pi pātho; nanu tvañ ñeva dummatīti aham tāva sīsādīni passanto evam karomi, tvañ pana na^q kiñci passasi, jhāpitatṭhānato atṭhīni āharitvā thūpañ^r katvā paridevasi, iti mañ paṭiceca saṭagūṇena^s tvam eva^t dummati^u, bhijjanadhammā tāta sañkhārā bhijjanti^m tattha kā paridevanā^v ti. Tam sutvā Bodhisattassa pitā „mama putto paññito, idhalokaparalokakiccañ jānāti, mama saññāpanatthāya^x etam kammañ akāsīti“ cintetvā „tāta Sujāta paññita, ‘sabbe sañkhārā anicca’ ti me

^d B appamañño. ^e B vilapeyya. ^f B omits abhūtam.

^g B vilapasīti. ^h C vāladhi. ⁱ B tiṭṭhati. ^j C maññe.

^k C sīsam vā. ^l B na. ^m B rudam. ⁿ B mattikātupasmī.

^o B tvaññeva. ^p B ca. ^q B omits na. ^r B mittakathu-

^s B adds saṭagūṇena nu. ^t B tvaññeva. ^u both MSS. dummatīti. ^w C bhijjantīti. ^v B parivedanā. ^x C saññā-



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